

June 19
1930

CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR JULY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"There is never a time when the spirit is too old to approach God. . . . This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead; being baptized by proxy, their names recorded in heaven, they will be judged according to the deeds done in the body."—
JOSEPH SMITH.

No. 25, Vol. 92

Thursday, June 19, 1930

Price One Penny

LATTER-DAY TEMPLES

GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE AND PRESIDENT OF THE SALT
LAKE TEMPLE

FANATICISM! With this flippant word, many thoughtless people answer the question: Why do "Mormons" build temples? Unprejudiced men acquainted with the beliefs which impel the Latter-day Saints to erect such edifices and make countless other sacrifices absolve them from this charge. As a matter of fact, the accusation of stressing temporal things too much is quite as common as the other.

A fanaticism resulting in the construction of temples which considering the time in which they were built indicated outstanding skill and workmanship, is not compatible with the practical qualities exhibited by this people, qualities which gave them the vision of fruitful lands wrought out of a desolate and forbidding wilderness.

Besides, fanaticism is not a quality which a large group can transmit from one generation to another, particularly in an age when the determination to think for one's self is so rampant. And Latter-day Saints of the third, fourth and fifth generations engage in temple building and temple work with the same ardor as did those of the first. This motivating power is found in their

interpretation of the prophet Malachi's declaration as quoted to Joseph Smith by the Angel Moroni: "And he [Elijah] shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." These words, together with explanations and commandments given in this day by our Lord, convince Latter-day Saints that temple ordinances are necessary to exaltation, that family ties to endure beyond this life must be made by authority and in places and in a manner acceptable to Him.

EARLY TEMPLE BUILDING CONDITIONS

It is perhaps no exaggeration to say that one may search the annals of Biblical or secular history in vain for a more loyal devotion to principle than is seen in the erection of these temples and the voluntary work done therein. The Saints went about their tasks calmly though with untiring energy. There was real drama and much that bordered on tragedy in the building of the first one, that at Kirtland, erected at a cost of £14,000. The people were in such poverty that every stone and piece of lumber going into its construction represented money which, judged humanly, should have been spent for food, shoes or clothing.

Mobs were raging, not only about Kirtland, but in Missonri also their murderous hate was manifest. Some of the brethren were tarred and feathered. W. W. Phelps wrote from Clay County: "Our clothes are worn out; we want the necessaries of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat?"

Weary men who had toiled long hours with hammer, saw or trowel, when a rifle had seemed more necessary, were obliged to guard by night the work which had been accomplished so painfully by day, that it should not be destroyed by malicious enemies.

George A. Smith hauled the first load of stone for the Kirtland temple on June 5th, 1833, and on the same day Hyrum Smith and Reynolds Cahoon commenced excavating for the foundation, a labour "which they finished with their own hands." Remember, the Church was then but three years old, scarcely out of its swaddling clothes, and the possessions of its members consisted almost solely of an unconquerable determination, inspired by faith, to accomplish the work designed to prepare mankind for the coming of the Lord.

During this period there were some apostasies among those too weak to endure the pressure, being men heretofore prominent in the work; but their changed spirit, from one sweet and peaceful to the antithesis, convinced faithful members that their lot within the Church, in spite of difficulties, was more endurable than was that of those who had left the fold.

Did the prophetic leaders foresee that they were not to retain possession of the building erected at such sacrifice? Perhaps not, but who can say? In inspired vision Joseph Smith saw his people driven from their homes and settle in the Rocky Mountains; and, while he probably did not anticipate such a complete exodus, he voiced the prediction long before their expulsion from Illinois, on August 6th, 1842, to be exact.

Some careful students of the record feel that the Prophet did not expect the entire people to leave Nauvoo. Perhaps so, and yet on one occasion, as he and some others were crossing the Mississippi, comment was made on the beauty of the city, and their leader remarked with a smile that it was a beautiful "resting place."

Notwithstanding the difficulties, the Kirtland temple was dedicated on March 27th, 1836, less than six years after the organization of the Church. The Almighty indicated His approval of His oppressed people by a marvelous outpouring of His Spirit within the temple walls and by physical manifestations outside, a pillar of fire which appeared to hover over the building, and which brought in excited haste those living in the neighbourhood.

The conditions under which the Nauvoo temple was commenced were somewhat better. The corner stone was laid on April 6th, 1841, with impressive ceremonies. Sidney Rigdon, the principal speaker, said the Saints "had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus; in all those scenes of tribulation, his confidence, his courage and his joy had been increasing instead of diminishing. Now the scene has changed; persecution had in a measure subsided; peace and safety, friendship and joy crowned their assembling; and their endeavours to serve God were respected and viewed with interest."*

However, sufficient clouds still enveloped the community to discourage a people less tenacious. Frequent false charges were brought against the Prophet and his associates; conspiracies within and without the Church were formed, and before the building was completed, Joseph and Hyrum Smith had sealed their testimony with their blood.

INSPIRED GUIDANCE

Surprise is often expressed at the architectural skill manifested in these early Church edifices. The Prophet once had a discussion with the man engaged to direct the building in Nauvoo. Joseph Smith was determined that round windows should be used in a certain part, and the architect insisted that this was a violation of all rules of the profession. The Church leader settled the matter by saying: "I wish you to carry out *my* designs. I have

**History of the Church*, Volume 4, page 328.

seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."

Not only did he see the outward appearance of the structure, but the meaningful ordinances which should be performed therein were likewise revealed. This was unfolded to his vision gradually. The Kirtland temple apparently was but a step to greater things. There the Saviour appeared to Joseph Smith and Oliver Cowdery, and important keys were restored and valuable instructions given. But in Nauvoo, ordinances and the significant part they play in the exaltation of the living and the dead were made known.

After the Prophet's martyrdom, his followers, distressed but undaunted by the dangers which beset them, passed on until the structure was ready for use. Then, to avoid arousing an already hostile sentiment, it was privately dedicated, April 30th, 1846, and on May 1st of that year, after the departure of most of the Saints, it was publicly dedicated in the presence of about three hundred people.

Although the Kirtland and Nauvoo temples were the first to be erected in this dispensation, they were not the first to be mentioned in the revelations. In July, 1831, the Lord designated the exact spot where a temple should be erected in Independence, Jackson County, Missouri, and on August 3rd, 1831, Joseph Smith with several companions assembled on the lot, and he dedicated the ground for this purpose.

On April 26th, 1838, a revelation was given designating Far West as a gathering point for the Saints and a place where a temple should be built; and on July 4th the corner stones were laid.

THE SALT LAKE TEMPLE

Four days after the pioneers emerged from Emigration Canyon and looked over the sun-baked, desolate Salt Lake Valley, and almost before a seed had been placed in the soil, President Brigham Young struck with his cane the parched ground where the greatest of all "Mormon" buildings now stands and declared: "Here we will build a temple to our God."

Harassed by Indians, in danger of starvation because of the grasshoppers, threatened with extermination through an invading army sent by the government to quell an imaginary rebellion, struggling with the natural hardships of a new country where ditches and canals had to be dug, for without water crops would fail and without crops starvation was certain, the people never for a moment lost sight of this objective.

The site of the Salt Lake temple was dedicated on February 14th, 1853, and the corner stone laid April 6th, 1853. The rock was hauled twenty miles, much of it with ox teams, and the people contributed joyfully. Their hopes were centered in its slowly

raising walls, though many of them, including their leader, could hardly have hoped to live to see its completion. In the presence of forty thousand people, the capstone was laid April 6th, 1892, and one year later, just forty years from the time of commencement, the finished building was dedicated by President Wilford Woodruff.

Reference is made to these early difficulties to show how deeply imbedded in the hearts of the people is the significance of this work.

OTHER TEMPLES

On November 9th, 1871, ground was dedicated for the St. George temple in southern Utah. Some parts of the building were dedicated on January 1st, 1877, so that ordinance work might be commenced. The entire building was dedicated on April 6th, 1877, and endowments were given therein January 11th, 1877. According to a statement of President Woodruff, this was "the first time endowments for the dead had been given in any temple in this dispensation."

A commanding site overlooking the city of Logan in northern Utah was dedicated on May 17th, 1877, and the corner stone for the building was laid on the 19th of the following September. Speaking to the Saints at the time ground was broken, President Young said :

From the architect to the boy who carries the drinking water to the men who work on the building, we wish them to understand that wages are entirely out of the question. We are going to build a house for ourselves, and we shall expect the brethren and sisters, neighbourhood after neighbourhood, ward after ward, to turn out their proportion of men to come here and labour as they shall be notified by the proper authorities.

Timber was hauled from the canyons, and a saw mill was erected on the ground. The completed building was dedicated on May 17th, 1884, by President John Taylor.

The usual blessing was invoked on the site of the Manti temple in central Utah on April 25th, 1877. At the time, President Young, his own death imminent, made remarks similar to those made at Logan a month later, already quoted, but with this additional thought :

It is not in keeping with the character of Saints to make the building of temples a matter of merchandise. . . . The Gospel is free, and we are at liberty to rear this temple to the name of the Lord without charging anybody for our services.*

On April 14th, 1879, the corner stone was laid, and the building was dedicated on May 21st, 1888, by President Woodruff, and to accommodate the crowds who had assembled, the ceremonies were repeated on the two following days :

*Dr. Tahnage's *House of the Lord*, pages 218 and 231.

On the first day, just as Professor Smyth was concluding the offertory—a selection from Mendelssohn—a number of the Saints in the body of the hall and some of the brethren in the west stand, heard most heavenly voices singing. It sounded to them as angelic, and appeared to be behind and above them, and many turned their heads in that direction, wondering if there was not another choir in some other part of the building. There was no other choir, however. Some of the Saints saw the spirits of Presidents Young and Taylor, J. M. Grant and others in the temple, and the heads of some of the speakers were surrounded by a halo of heavenly light during the services.

The Hawaiian temple at Laie is located on one of the scenic spots of the world, and is an architectural gem. It is surrounded by fertile fields rich in tropical verdure, and overlooks the ocean. President Joseph F. Smith selected the site, and it was dedicated by him on June 1st, 1915. The completed building was dedicated by President Heber J. Grant on November 27th, 1919, and the services of that occasion were continued for five days.

President Smith also dedicated the temple site at Cardston, Alberta, Canada, on July 27th, 1913, and the beautiful building erected there was upon completion dedicated by President Grant, August 26th, 1923.

The Arizona temple at Mesa was dedicated on October 23rd, 1927, by President Heber J. Grant, who on November 28th, 1921, had invoked the blessings of the Almighty upon the site.

SOLEMNITY OF TEMPLE WORK

Those who have never done temple work cannot appreciate its significance; and its full import, perhaps, is never fully grasped by any mortal. For example, W. W. Riter, a very thoughtful man, once made a statement something like this: "I have worked in the Salt Lake temple now for seventeen years, have given serious thought to the ordinances performed here, and can truthfully say that new light on this subject has come to me almost daily."

A notable characteristic of Latter-day Saints is that their hope lies in the future quite as much as in the present, and they view temple work as a necessary step toward the Celestial Kingdom, both for the living and for those who have passed on. This explains their willingness to sacrifice their all, even life itself, to make this step possible.

Mobs might drive them temporarily from the place where temples are yet to be built, might shed the blood of their leaders, rob the Saints of homes and other possessions, drive them into a wilderness where, according to all human judgment, they must die of starvation or fall a prey to bloodthirsty Indians, cause a few wavering ones to falter and turn back. But no power under heaven could quench the temple building spirit of this people, so firmly convinced are they that the Almighty would

reject them if they failed in devotion to this principle. To do so would be a renunciation of their most sacred beliefs.

This work naturally makes one forget self. People thus engaged follow, in a measure, the example of our Saviour, by doing for others the things which they cannot do for themselves. The poor give their time joyfully, and many men and women of comparative wealth also engage in this gratuitous redemptive service.

To a careful observer, doubtful as to the value of temple work, the abundant evidences of spiritual growth of those who engage in it is most convincing. There is a calm and sweet serenity about them which is indeed heavenly.

In all these modern temples great spiritual manifestations have been given; the veil separating us from the immortals has at times become transparent or has been lifted entirely. Some of these things have been witnessed by large numbers of people and others by single individuals, but most of them are of a character so solemn that the participants are reluctant to mention it.

The subjoined statement will give an idea of the extent of temple work. To appreciate these figures, one must remember that some of the ordinances listed require many hours to complete.

Totals of temple ordinances performed from the beginning, 1842, to December 31, 1929, in all Temples of the Church of Jesus Christ of Latter-day Saints:

| | Living | Dead |
|-----------------------------------|---------|------------|
| Baptisms | ... | 6,973,367 |
| Endowments | 239,022 | 4,449,670 |
| Ordinations: Elders | 3,310 | 1,822,119 |
| Sealings: Wives to Husbands... .. | 119,263 | 640,977 |
| Children Sealed | 98,899 | 1,009,038 |
| Adoptions | 2,507 | 14,693 |
| Special Ordinances | 14,771 | 6,205 |
| | 477,772 | 14,916,069 |

Reports for the month of December, 1929, from three temples had not been received at the time these figures were compiled.—Certified by Duncan M. McAllister, Records Custodian.

No; one must ascribe the willingness to build temples and work therein to loftier motives than are found in blind fanaticism. Having sublime faith in the modern revelations, Church members view their contributions of time and money not as sacrifices but as privileges which, if they endure to the end, will entitle them and their faithful loved ones to a fulness of joy—eternal life in the presence of celestial beings.

—*Improvement Era*, May, 1930, pages 470-73.

THURSDAY, JUNE 19, 1930

EDITORIAL

THE TRUTH IN ALL PHILOSOPHY

THE recent passing of Lord Balfour, great statesman and scholar, reminds me of a story which probably should be recorded on these pages.

Nearly twenty years ago Dr. F. S. Spaulding, Protestant Episcopal Bishop for Utah, came to London as a delegate to the Peace Conference of that year. At one of the dinners given, in honour of the visitors, Lord Balfour asked Bishop Spaulding, who sat next to him, to tell something about the "Mormons," their beliefs and history. The Bishop complied, and soon all the people sitting at the table and several near-by tables were listening to him with evident interest. The Bishop, though somewhat embarrassed at the attention given him, continued his "Mormon" disquisition for half an hour or more, to the apparent satisfaction of the listeners.

Lord Balfour remained quiet for some minutes after the Bishop ended, then asked if that which they had heard was really "Mormonism." Bishop Spaulding assured him that there could be no doubt of it, for he had been summarizing the contents of a book called *The Key to Theology*, written by one of the "Mormon" Apostles, Parley P. Pratt.

Again, Lord Balfour seemed to ponder the matter for some time. At length he said, "If that which you have told us tonight is really 'Mormonism,' then we should give it more attention than we have done, for the doctrine that you have presented, includes the essential principles of all the great philosophies since the world began."

Bishop Spaulding in telling me this story concluded by saying, "So now we know how Joseph Smith made up 'Mormonism.' He read the philosophies of the world, took from them a little here and a little there, and produced 'Mormonism.'"

The history of Joseph Smith, the Prophet, is well known. He lived in a pioneer country, and received a very limited education. Books were not within his reach. The years of his youth and early manhood were spent in exacting physical labour. It is absurd to believe that he knew enough of "the philosophies of the world" to piece together a religion.

It is impressive that the system of truth known as "Mormonism" commands the attention of the learned, if they give it respectful attention. It includes all truth, therefore may be

recognized in every search for truth. It offers a solution to the deepest problems of life, therefore can occupy the minds of the learned as of the humble. That this is so, is a witness of the correctness of "Mormon" doctrine. Joseph Smith, the Prophet, taught that the Gospel was fully given to the first man, our father Adam, and by him explained to his children and children's children. The truth pertaining to human existence has been known, therefore, since the beginning of man's sojourn on earth. Through wickedness and wilfulness, by sin and apostasy, the children of men have often turned from the truth, but, when they have tried to reconstruct a religion the knowledge and memory of the full truth have guided them. Thus it is, that in nearly every form of belief there is some truth, properly belonging to the full structure of truth—the Gospel of Jesus Christ.

The words of Lord Balfour are correct, as every thoughtful, sincere person may discover: The truth in any or every system of thought is found in the restored Gospel of Jesus Christ which is the complete plan of salvation.—W.

A TRIBUTE TO THE LATTER-DAY SAINTS

ON THE battlefield of thought and belief men must have full freedom of expression and truthful representation by those who undertake to speak of them. That is society's first law of protection for searchers after truth. Latter-day Saints have never asked for more. They ask to be known for what they are; and to present fairly the doctrine of their creed.

We congratulate Bishop Deane of Aberdeen upon his readiness to speak the truth about the "Mormons" whom he has seen at close range during his recent trip, the second, to America. To the crisp spoken, truth-loving Bishop we also extend our appreciation and thanks.

The *Aberdeen Press and Journal* of May 30th reports Bishop Deane as follows in an address "Second Impressions of America," which he delivered May 29th, before the Aberdeen Rotary Club:

HONEST "MORMONS."

What the Bishop described, however, as his outstanding impression during his second visit to America—extending from New York to San Francisco—was with regard to that very much maligned people, the "Mormons." He had had his mind entirely changed in this respect. He did not think anybody had been so courteous and kind to him as the "Mormons" in Salt Lake City.

It was libel to accuse them of polygamy. They were no more polygamous than we in this country were.

"Whatever we might say of their religious tenets, one ought to pay tribute to the spirit of the people who, in that vast desert, had built one of the most beautiful cities in the world and who, in their life and character, were men of absolute honesty, eminently industrious and thrifty—they were even teetotallers and non-smokers."—W.

HOMeward BOUND

SISTER EUDORA WIDTSOE has been honourably released from her labours in the European Mission Office to return to her home in Salt Lake City. In these European lands, she has made a host of friends, who remember her for her kind and cheerful disposition and for her work in the Bee-Hive organizations of these missions. Sister Eudora has performed her duties well, and has gained the confidence and admiration of the girls engaged in the Bee-Hive work. Her many friends wish her happiness and success, and bless her for the service she has rendered during these two and a half years.

RELIEF SOCIETY

SLOGAN: "We Stand for a Greater Appreciation of Our Centennial Year by Looking for Others' Virtues."

Much has been said by writers of poetry and prose about the inspiring effects of a day spent out in the country—among the growing handiwork of the Great Artist. It is quite true. It does make us feel happy to take time to familiarize ourselves with the beauties of nature. It is with this thought in mind that we suggest that all Relief Society members of this Mission walk out into the country when the opportunity arises. Try and see how many of the virtues of Nature you can discover.

There is nothing that gives quite so much joy or is as inexpensive as an excursion of this kind. England is most blessed as to the prevalence of flowers, woods, parks, etc.; and the best tonic for weak nerves is to commune with those natural beauties which God has created for us.

What a sore condition the world would be in without plant life, or the other features of God's creation. How drab everything would appear; how uninteresting this land and our lives would be! And therein is one of the virtues of Nature: The giving to this earth the refreshing pleasantness of its very appearance. But that is only one of the attributes of Nature.

The actual life of our bodies is dependent upon the strength-giving properties of certain members of the animal and vegetable kingdoms of the Creator! If it stopped raining, if the sun was not allowed to shine, or if the wind ceased to blow, our very existence would end.

Let us resolve to search out these beauties. It is summer; Nature is at its best, and is calling for friends to come and see what it has in store for them. And while we are so doing, while these virtues are being discovered, our appreciation of this Centennial Year will automatically grow and mean more to us.

TEACHER TOPIC FOR JULY: "Industry."

Central Theme: The true spirit of industry is found in the

Gospel of Christ, which has work for everyone and requires that each does his part.

I. In "Mormonism," there is activity for all ages.

A. There are no restrictions for the righteous.

1. The Priesthood has activity for the male members who prove themselves worthy.
2. The Relief Society and Bee-Hive provide intellectual growth and development for the women and young girls.
3. The M. I. A. and the Boy Scout work develop the youth of the Church.
4. The Sunday School and Sacrament meetings supply spiritual strength for members of all ages.

B. All must work to get the benefit of the organizations.

1. Individual development is brought about only through trying to do the things set before us.
2. The Lord is better served when we take advantage of the opportunities given us.
 - a. By so doing, we help not only ourselves, but we contribute to the happiness of others, which is pleasing to the Great Master.

C. To be really industrious in serving God, we must grasp the avenues of work open for us, and labour diligently therein.

J. B. L.

SUNDAY SCHOOL

THE Sunday School lesson material for July has not yet arrived. This will be published in a later issue of the *Millennial Star*.

PRIESTHOOD AND AUXILIARY ORGANIZATIONS

AS ANNOUNCED in the June 12th issue of the *Millennial Star*, the new plan for Priesthood and auxiliary activity for the summer takes effect on July 1st. Outlines such as this will be published each month.

The new program of Priesthood and auxiliary members meeting together is two-fold: First, to develop a practical knowledge of genealogical work in each member; and second, to create a spirit of good fellowship by out-door activity.

As the open air has such an attraction for everyone at this time of the year, avenues of expression in this regard are hereby suggested that will appeal to all ages. Urge everyone to participate in the suggested programs. Physical and mental development, as well as a brotherly spirit, will be the result.

The lesson assignments and objectives published in the Auxiliary Guide, as well as the slogan and preliminary program suggestions, are to be followed closely. Each should do his best to make this Centennial summer a memorable one.

SLOGAN: To vary according to night held and organization in charge.

First Night. No slogan talk ; branch ramble.

Second Night. M. I. A. slogan by an M. I. A. member. "Obedience." Show how happiness in this life is largely dependent on one's obedience to the laws of nature.

Third Night. Relief Society slogan by a Relief Society sister. "Others' Virtues." Show how a love of the out-doors will improve one's virtues.

Fourth Night. A talk on "The Spirit of the Hive" by a Bee-Hive girl, or "The Meaning of the Priesthood" by a member of the Priesthood.

Fifth Night. No slogan talk ; choice of history trip or hall social.

PRELIMINARY PROGRAMS.

First Night. Branch ramble under the direction of the branch presidency. In order to start the summer season right, the "open night" has been shifted from the fourth to the first night of the month. Pick out a good place ; endeavour to have as many as possible attend, and have all join in the games and entertainment, for it is desired that this be in the nature of a family party. Play out-door games. Mimeographed instructions and suggestions for games will be furnished each branch from the Mission office. After the games, luncheon is to be served. Each is to bring enough food for himself, and all lunches should be put together and served as one large banquet. End the evening with community singing. Remember that all auxiliary functions are to be free from boisterousness, and should close at a respectable hour.

Second Night. M. I. A. presidency in charge, and preliminary program to be presented by M. I. A. members. Have a five-minute talk on "The Benefits of Inter-County Cricket Contests," followed by a vocal duet taken from the hymn book.

Third Night. Meeting and preliminary exercises under the direction of the Relief Society presidency. Have one of the sisters recite a poem or sing a song of her own choice, to be followed by a five-minute talk on "What the Relief Society has to offer Women."

Fourth Night. Meeting and preliminary program to be in charge of either the Bee-Hive, Boy Scouts, M Men, or Priesthood. Following are suggestions for the preliminary program: A vocal or instrumental duet, a comic reading, jokes, a true or fictitious story, musical selections by a chorus, or a dialogue.

Fifth Night. Special "open night." To be under the direction of any one of the branch organizations. It is desired that one of the two following suggestions be adopted.

A. All meet together and visit a nearby place of historical in-

terest. Have someone relate the significance of the place visited. Play out-door games and serve refreshments, if desired.

B. If Priesthood and auxiliary members prefer a hall social, the following schedule is given :

1. Opening song and prayer.
2. Short welcome by officer in charge.
3. Indoor games interspersed with a short recitation and instrumental solo. (Instructions for games will be issued from Mission office.)
4. Community singing, and close meeting.

LESSONS.

Note: The outline for conducting lessons as described in the "Summer Bulletin Announcement," *Millemial Star*, June 12th, pages 441-2, will be carried out; but inasmuch as the July "open night" is changed from the fourth to first night, the lessons will be moved one week, and will be carried out as herein described.

Text: To be taken from the sources indicated.

First Night. Open night, branch ramble.

Second Night. Seeking After our Dead. Objective: (Will appear in Summer Bulletin).

Third Night. The lessons as already outlined for Priesthood and auxiliary organizations will be conducted. Objectives to be made out by the respective organizations.

Fourth Night. Genealogical Research. Objective: (Will appear in Summer Bulletin).

Fifth Night. Special "open night."

W. D. A.

BRISTOL DISTRICT CONFERENCE

THE suggested program in commemoration of the hundredth anniversary of the organization of the Church was enthusiastically presented at the Bristol District Conference held on Saturday, Sunday and Monday, May 31st to June 2nd, in the Latter-day Saints' hall at Bristol. "The Kingdom Glorious," a pageant, was effectively produced. President A. William Lund of the British Mission delivered an inspirational discourse on the restoration of the Gospel at the Sunday afternoon session. At the evening meeting, President Lund forcefully extolled the work and character of the Prophet Joseph Smith. Musical selections rendered by the Bristol Branch choir and addresses by missionaries were impressive and uplifting.

The conference was attended by the Mission officers and missionaries in the accompanying photograph.

Appreciation was expressed in speech and music for the blessings of the Gospel by local members at the District social held on Saturday. A lunch was served by the Bristol Branch Relief Society.

Added spiritual strength was received by the missionaries at the meeting held on Monday. Each bore witness to the divinity of this latter-day work. Advice and instruction was given by the visiting Mission authorities. Splendid music and toasts accompanied the memorial banquet given in the afternoon.

RUSSELL E. PETERSON, District Clerk.



MISSIONARIES AT BRISTOL CONFERENCE

FRONT row, left to right: Elder Joseph A. Checketts, British Mission Office; British Mission President A. William Lund; Sister Josephine B. Lund, President British Mission Relief Societies; Sister Ruth Lund, British Mission Office; President David H. Huish and Elder Russell E. Peterson (District Clerk), Bristol District; second row: Elders Bert Bellamy and James R. Clark, Bristol District; Elder Wesley D. Amott, British Mission Office; Elders Walter G. Windsor, Lester H. Belliston and R. Eldon Crowther, Bristol District; third row: Elders Clyde M. Hopkins, Merlin L. Hamilton and Bernard P. Brockbank, Bristol District; Elder Lyman D. Rees, Norwich District.

FROM THE MISSION FIELD

Transfers: Elder Arthur S. Gailey was transferred from the Ulster to the Birmingham District on June 2nd.

Appointment and Release: On June 3rd, Elder Therald N. Jensen was appointed president of the Sheffield District, succeeding President William A. Dawson.

Releases and Departures: The following missionaries have been

honourably released and have returned to their homes in America: Eudora Widtsoe—European Mission Office—released on May 24th, sailed from Liverpool on May 24th, aboard the *Cedric*; Hector P. Sadler—Manchester and Bristol Districts, and Alvin P. McAllister—Ulster and Scottish Districts, released on May 11th, sailed from Southampton on June 3rd, aboard the *Leviathan*; Kelvin A. Baldwin—Scottish and Nottingham Districts, and Blain I. Jones—Birmingham and Manchester Districts, released on June 6th, sailed from Southampton on June 6th, aboard the *George Washington*.

Arrivals and Assignments: The following missionaries arrived at Plymouth on May 29th, aboard the *George Washington*, for the British Mission; they have been thus assigned: Blayney J. Barton, Salt Lake City, Utah, to the Manchester District; Ralph C. Merkle, Blackfoot, Idaho, to the Nottingham District.

Doings in the Districts: *Bristol*—At a baptismal service held on May 16th at Shaugh Bridge, near Plymouth, one person was baptized by Elder Bernard P. Brockbank, and was confirmed two days later by Elder Brockbank.

Leeds—Five persons were baptized by Elders Robert V. Moncur and Harold C. Williams at a baptismal service held at the Feversham Street Baths, Bradford, on May 31st. They were confirmed members of the Church by President Lucian C. Reid, and Elders Willis R. Dunkley, Charles E. Shirley, Wendell W. Taylor, and local Elder George W. Warnes.

On Thursday, May 29th, a Primary was organized in the Batley Branch. Of the eighteen children present, only one is a member of the Church. Meetings are being held in the home of Sister Delia L. Bedford.

Liverpool—At a baptismal service held on May 23rd at "Durham House," Liverpool, three persons were baptized by Elders William D. Callister, L. Burdette Pugmire and H. Wendell Jacob. They were confirmed by Elders Jack Cummar, J. Blaine Freestone and Leon Whiting.

On Saturday, May 24th, the members of the Nelson Branch and their friends enjoyed a successful social.

The Liverpool Branch held a social and dance on May 31st, at "Durham House." A large number of members and friends were present. Refreshments were served.

Manchester—The members of the Hyde Branch participated in an interesting "Cobweb" social on May 31st. An entertaining program was well presented. Prize packages were distributed.

A children's social was given on May 31st in the Bury Branch in commemoration of the organization of the Primary. A large number of boys and girls thoroughly enjoyed an evening of games.

Norwich—The last and deciding contest of the present season's M. I. A. competitions was held on Whit Monday, June 9th, at Lowestoft. An out-door contest took place in the afternoon. Much original talent was displayed in the evening. Lowestoft Branch succeeded in winning the banner.

Welsh—The members of the Merthyr Tydfil Branch enjoyed a ten-mile hike and visited an ancient castle on May 23rd. Lunch was eaten at the Pontsarn Inn.

Branch Conferences: Of the Bristol Branch, Bristol District, held on May 18th. A number of interesting addresses were given at the first session by Sunday School members. Tithing was stressed at the evening meeting. President David H. Huish, and Elders Lester H. Belliston and Clyde M. Hopkins were present.

Of the Cirencester Branch, Bristol District, held on May 25th. "One Hundred Years of Divine Inspiration" was the theme of the conference. The missionaries in attendance were President David H. Huish, and Elders Russell E. Peterson and Merlin L. Hamilton.

Of the Plymouth Branch, Bristol District, held on May 25th. The theme of the day was "Branch Progress." Elders Bernard P. Brockbank and Bert Bellamy attended.

Of the Liverpool Branch, Liverpool District, held on June 1st. The theme of the conference was based on the Book of Mormon. A pageant was enacted at the evening meeting. There were present European Mission President John A. Widtsoe, Elders Jack Cummar, William D. Callister and Richard C. Badger of the European Mission Office, President Eugene Romney, Jr., and Elder H. Wendell Jacob.

Although there are no members of the Church in Hexham, Newcastle District, conference was held there on Sunday, May 25th. An exceptional spirit prevailed at the meetings. President Lowell R. Rich, and Elders Clarence H. Taylor, Raymond H. Swenson and Harold E. Dean spoke.

Of the South Shields Branch, Newcastle District, held on May 18th. "The Daughters of Israel" and the "Restoration of the Priesthood" were the themes of the meetings. The Sunday School children presented a pageant. In attendance were President Lowell R. Rich and Elder Leo V. Toombs.

Of the Norwich Branch, Norwich District, held on May 25th. The theme, "A Century of Divine Guidance," was ably developed in music, essays and speeches given by local members and friends. The missionaries present were President Clyde L. Thomas, and Elders Ernest P. Leishman and Elbert G. Adamson.

Of the Edinburgh Branch, Scottish District, held on May 18th. The pageant "Church Organization" was effectively presented. The theme of the three sessions was "Faith." President William M. Faulds, and Elders Frank S. Campbell and William S. Costley attended.

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